

Four views and questions on the relationship between the atonement and who is saved

	View 1	View 2	View 3	View 4
	Limited atonement, limited to Israel	Unlimited atonement <i>and</i> unlimited salvation (Also called universalism)	Unlimited atonement but limited Salvation (Also called universal atonement or general redemption)	Limited atonement and limited salvation (Also called particular or definite redemption)
Four questions	“Jewish Exclusivism”	“Unitarianism, universalism”	“Arminianism”	“Calvinism”
1) For whom did Christ die?	For Israel, members of the Abrahamic Covenant	Every human being. The whole world, world meaning every individual.	Every human being. The whole world, world meaning every individual.	For those who believe in Christ.
2) Who will be saved?	All members of the Abrahamic Covenant, or only those who have faith.	Every human being.	Only those who believe in Christ.	Those who believe in Christ.
3) What makes the <i>ultimate</i> difference between who is saved and who is lost?	“Calvinistic” Jew: God who calls His people to Christ. “Arminian” Jew: Man, a person’s believing.	God, since He has purposed to save everyone by having His Son die for them all. They are saved whether they know Him or not.	Man. A person’s believing is what makes the ultimate difference between who is saved and who is lost.	God. God ultimately makes the difference by the work of the Holy Spirit which enables individuals to believe in Christ and by giving His Son for them.
4) Should some type of limitation regarding the extent of the atonement be insisted upon?	Yes, it’s not for the Gentiles. The gospel is not to be preached to Gentiles.	No. Christ bore the sins of everyone therefore everyone’s sins are forgiven and they will not be punished.	Yes, even though Christ bore God’s punishment for the sins of everyone those who do not believe in Him will still be punished for their sins. The effectiveness of the atonement is to be limited.	Yes, Christ did not die for everyone indiscriminately, but particularly for those given to Him by the father.

How the particular and universalistic texts are understood

Group of passages	Understanding of those believing universal redemption	Understanding of those believing particular redemption
<p>Statements which emphasize particularism (see list in handout).</p>	<p>The Arminian reads the particularistic statements and assumes that the group referred to (i.e. sheep, church, believers) is <i>simply a subset</i> of the world. The reason Christ died for the sheep is because He died for everyone in the world.</p> <p>Using John 10:11 as an example, the reason it is true that Christ laid down his life for the sheep is because He laid down His life for everyone, therefore He laid down His life for the sheep.</p>	<p>The Calvinist reads the particularistic statements and views the group referred to (i.e. sheep, church, believers) to be the particular group of people out of the world that Christ died for.</p> <p>Using John 10:11 as an example, Christ died for the sheep because they are His sheep whom the Father gave Him out of the world and whom He knew would believe in Him for salvation. Christ dieing for His sheep is not something He did for everyone indiscriminately.</p>
<p>Statements which emphasize universalism (see list in handout).</p>	<p>The Arminian understands the universalistic statements which refer to the world or all men to mean <i>every individual</i> that has ever lived.</p>	<p>The Calvinist understands these universalistic statements which refer to the world or all men to mean people other than Jews, people from every nation and ethnic group. He understands the universalistic language to emphasize that non Jewish members of the human race are the objects of God's grace. He does not understand this to mean every <i>individual</i> of every race who has ever lived.</p>